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A LETTER

FROM THE

Officers at Whitehall

TO THE

Officers under Generall

MONCK

in *Scotland*.

With the

ANSWER

Of Generall *MONCK* and his Officers thereunto, Wherein with plainness and sincerity, they endeavour to set before them the Evil of their doings.

Printed at *Edinburgh*, by *Christopher Higgins*, in *Harts* Close over against the Throne-Church, and reprinted in *London*, 1659.

LETTER

BRITISH MUSEUM

ANSWER

A Letter from the Officers at Whitehall, *to the Officers under Generall* Monck *in* Scotland, *sent by Captain* Deane.

Dear Brethren, and Fellow Souldiers,

E most heartily wish Grace and Truth to be multiplied unto you, through the knowledge of God, and of Jesus our Lord; And also we desire the God and Father of all Grace, to adde to your Faith, Vertue; and to Vertue Knowledge; and to Knowledge Temperance; and to Temperance, Godlinesse; and to Godlinesse, Brotherly-kindnesse, & to brotherly kindnes Charity.

Dear Brethren, We cannot but be deeply affected & afflicted in our own spirits, to consider of your dissatisfaction with us upon mistaken grounds. You have known us these many years to be your faithfull Brethren, that durst do nothing that is sinfull; And we may affirm with plainnesse, honesty and simplicity of heart, we have done nothing in the late Revolution, but that which the Providence of the most wise God prepared to our hands & led us out unto, without so much as one half hours time to design or resolve to take that course we were necessitated unto; Since which most of such persons that were not clear in the present and sudden Action, have made their acknowledgement of their full satisfaction, and we are mutually reconciled, and they are received and tendered by us as affectionate Brethren: And for a more full Narrative of the providential Grounds and graduall Steps that led us to that work yet (with aking hearts) and as an Answer to your Queeries, signed in your Name by *William Clerk* Secretary, bearing date the 22. instant, We refer you to a Book, Intituled, *The Armies Plea*, And also, *The Armies Declaration*, relation thereunto being had, we hope will give you satisfaction.

Loving Brethren, What have we done, that you are offended? We are not conscious, that any thing is acted by us upon the publick Theater, but that which we judge is acceptable to God: And what we have done hath proceeded from uprightnesse of heart, and for the glory of God, the good of his Interest, Cause and People in these Nations: Nothing less then these worthy ends could have caused us to adventure our *All* that is dear to us for your and their sakes; And after such a hazard, our Brethren to look shy upon us yea such, with whom we have lived and conversed together, prayed, fought, and jeoparded our lives together, And witnesses together

of the glory of the most High God in the high places of the field; Yea, we, that are of one Society, of one Family and Household; that none hitherto (through the grace of God could disunite us) now to be at a distance with us, is the greatest wound to us, which is unexpressable: If it had been from our Enemies, we could have born it; Oh but, they are the wounds of the house of our Friends. And all this arising without dealing brotherly with us and without so much as sending to know the providentiall grounds that led us to these Undertakings; And likewise your and our unhappiness hath been possibly by misinformations received by those who have corresponded with the principal occasioners of this Breach; However we are assured by you, we shall, we hope, carry Christianly and Brotherly towards you, and exercise our selves in the Doctrine of our Saviour. *If any be overtaken in a fault, restore such a one in the spirit of meekness, knowing also, we are subject to like temptations*: And we ought to pity and pray for one another, and forgive one another, *even as God for Christs sake hath forgiven us*; We hope the fear of God will guide you, so that you may do nothing to grieve Him and his little Flock, and rejoyce the common Enemy abroad and at home, nor give them advantages to make a prey of these poor Nations: What can you propound to your selves? If you are for good things, So are we; If for a Free-State and Commonwealth, So are we; If against a single person, So are we; If for Reformation, So are we: If for godliness, and the nations to be exalted in Righteousness, So are we; Why do we differ in the form and way to it? Oh, dear friends if you should precipitately engage into a War, and should Conquer your Brethren, Would not the consequence be a Conquest over your selves, and all the good People of the Land? And if they are gone, certainly (if you retain your old Principles) you would not desire to live long after them.

Precious Brethren We commend unto you that place of Scripture, *Josh.* 1.14.15. We shall with our bended knees implore the God of Heaven, and King of Saints, to guide you, and perswade you, as holy *Noah* said in another case, *Gen.* 9.27. *God shall perswade* Japhet *to dwell in the tents of Shem*. Finally, Brethren, farewell, *Be of good comfort, Let us be of one mind, live in peace, and the God of love and peace shall be with you and us*: We remain

Your most affectionate Brethren and Fellow-Souldiers.

Dear Friends, We hope to hear in your Answer to this, that all our dear Friends now in Bonds, are at Liberty, and that the Lord hath satisfied your hearts to acquiesce in his present Dispensations, so as we may not expose each other to further Inconveniency.

A Return of the Generall and Officers in Scotland, to the aforesaid Letter of the Officers at Whitehall.

Dear Brethren, and Fellow Souldiers in the Lord,

IN the Name of our Lord Jesus Christ, We return you our most hearty wishes and prayers, That Grace, and Truth, and Peace also might be multiplied unto you: And that to your Faith, and your Vertue, and your Knowledge, and your Temperance, and your Godlinesse, and your brotherly Kindnesse, and your Charity, might be added, Patience, and Meeknesse, and Humility, and Self-deniall. Great are the thoughts of our hearts, for the divisions in *Reuben*, and we are (as you expresse it) deeply affected and afflicted in our own spirits, when we consider what cause we have to be dissatisfied with you, our dear Brethren; you, with whom we have lived and conversed together; with whom we have prayed and fought, and jeoparded our lives together; with whom we have taken sweet Counsell, and walked together in the House of God as Friends: But we cannot conceal from you that our Affection and Affliction of spirit is much increased by the Letter you sent us by Captain *Deane*, and by the Bookes you referred us to in that Letter. We had before some small (indeed our onely) hopes that there might be some mistake between us, but alas! We cannot but now think (since we find you have no more to say for your selves) that Our fears were but too true, and the Causes of our Dissatisfaction at your present actings but too just: We shall deal with you with that plainnesse and freedome, and sincerity that becometh Brethren, for so we thinke it becometh us, *To fulfill all Righteousnesse:* And so we think it Expedient both for you and us, that We may the sooner come to a right understanding one of another.

We could not be satisfied that there was any such need of more Generall Officers (the first occasion of this unhappy difference) as that the Parliament should be pressed to it so unseasonably and so just a jealousie created in them, that there was a Design to set up a Single Person (of which they had but so late, and so sad experience) and we could not but think it sufficient for the security of the good Interest, that the Army was united under one head, the Parliament.

We

We were leſs ſatisfied, that after you declared your Satisfaction and Acquieſcence in the Votes of the Houſe, you ſhould endeavour by a new way to wreſt the Power out of their own hands, and to proſecute the ſame Deſigne; This making the Army a Corporation in a manner Independent from the Civill Power, and creating to it an Intereſt, diſtinct from that of the Peoples, by whom they hitherto have, and ſtill muſt live, and for whom they are by their Engagements and duties bound to die: and that after you knew the Parliament had in effect diſapproved your Petition, you ſhould ſtill endeavour to get more hands to it, which neither the Parliament, nor we our ſelves could look upon any otherwiſe then as a Deſign to force the Parliament to grant what they had already in effect diſapproved, if not to doe that which you ſay was done at leſs then half an houres warning.

But then that after the ſad experience of ſo many confuſions and toſſings, which theſe poor Nations had already felt by ſuch actings as theſe, after the unhappy (and ſince acknowledged unlawfull) former Interruption of that (by your ſelves called) *famous long Parliament*, after the Confuſions and Diſtractions of that *little one* of your own, and not of the peoples chooſing; after the occaſion by them given to ſome of ſetting up, and the neceſſity impoſed on us of accepting a Single Perſon, contrary to our former Engagements, and to our Intereſts; after our late renewed Engagement, and our ſolemn and ſerious expreſſions of Repentance, That you ſhould ſo ſoon return to your former ſin, and for the apparent intereſt of nine or ten Perſons (who how precious ſoever, yet cannot be worth the blood that may be ſhed in this quarrel) to put a new force upon the Parliament, and to deſtroy all Lawful Authoritie in the three Nations, and to put them on: of hopes of ever having any for the future, but what ſhall be at your diſpoſals; and to do theſe things in the Name of the whole Army, thereby uſurping a Power over your Brethren, to which you have no right, and involving us in the ſame guilt with yours in the ſame actings, againſt which we are bound to proteſt before God and Man: This is that which lieth the ſoreſt upon our Spirits; This is that which wounds us deepeſt.

This is that which muſt of neceſſity make the three Nations ſlaves to the Army, The Armies of *Scotland* and *Ireland*, Slaves to that of *England*, and that of *England* to nine or ten Perſons, and perhaps in ſhort time thoſe nine or ten, to one ſingle One: The beſt effect it can have, muſt be that which you ſo much complain of in the *Armies Plea*, page 25.

That

That all the pious and good people of this Nation ſhall not enjoy a peaceable and quiet life in all Godlineſs and Honeſty, but only ſome part of them.

We cannot but in the Name of the Lord tell you that theſe Actings make us ſtink in the noſtrils of the good people, and cauſe the Name of God to be evil ſpoken of, and his Enemies to rejoyce.

And yet you ſay, Behold, what we have done? and tell us in many, but very general terms, what good things you are for: We likevviſe are for good things as vvell as you; We are for a free State and Commonvvealth as vvell as you; We are againſt a ſingle Perſon as vvell as you; We are for Reformation as vvell as you; We are as vvell as you for Godlineſſe and the Nations to be exalted in Righteouſneſſe; if ſo be that you be indeed for theſe things vvhich you pretend, and that vve differ not in the end as vvell as in the vvay to it!

But hovv can you be for good things, as long as you doe that vvhich is Evill? Hovv can you be for a Free-State and Common-vvealth, if for the Intereſt of nine or tenne Perſons you diſſolve Parliaments? To vvhat purpoſe is it to be againſt a ſingle Perſon, if you be for nine or tenne; or for Reformation, if you return ſo ſoon to former ſinnes? Or, hovv can Godlineſſe or Righteouſneſſe be exalted, by violent and unvvarrantable means?

Brethren, Our dayly prayer to God is, That vve may not be neceſſitated to a War vvith you; but if vve be, vve muſt tell you that vve doe not precipitate our ſelves, or run raſhly or inconſiderately into it; We have had time, ſadly and ſeriouſly to conſider the vvhole Matter, and vve muſt deal plainly vvith you, and tell you, that vvhat you pretend, you had not half an hours time to deliberate about. We have expected from you ſome vveeks; We could not but take notice that the occaſion both of calling and Interrupting this Parliament, vvas, the making of General Officers.

Hovv little deſire vve have of making a conqueſt over you, He knovvs vvho knovvs hovv little joy vve ſhould take in it; If there vvere not ſomething in the Quarrel that is dearer to us then our lives, vve ſhould never undertake it.

And novv Brethren, as yet dear and precious in our eyes, vve beſeech you for the mercies of Jeſus Chriſt to lay theſe things to heart, and as vve have done vvith *Joſh.* 1. Verſe 14. 15 ſo to reflect ſeriouſly upon *Joſh.* 7. Verſe 19 and once more to take the ſhame to your ſelves, and *to repent*

with

with a repentance not to be repented of. Consider whose blood is to be shed on both sides, what cause it is that lies at stake, who they are that are like to reap the benefit of our Contentions: Suffer not *Self* or *Interest*, nor desire of the things of this world, to intangle you again in the same snare out of which you have so lately escaped: Lay not up your treasure in this world, But seek first the Kingdome of heaven; Do not evill, because you think good may come of it.

Finally, Brethren, stand fast in that Liberty wherein Christ hath made you free, and be not entangled again with the Yoke of bondage. The grace of our Lord Jesus Christ be with you, Amen.

EDINBURGH,

Your most affectionate and afflicted Brethren and Fellow-Souldiers.

POSTSCRIPT;

Dear Brethren,

WE intreat you not put so hard a name upon the necessary and short restraint of our Brethren, as Bonds; We still own them and use them as brethren; their Pay is still continued to them, and the Restraint put upon them, for their and your, and our Security, and the Security of all Gods People, we hope will be very short, shorter then either you or we can expect: And take it no: ill we acted any thing without first sending to you, We acted nothing but what was necessary to our present safety and we immediately sent our Letters to you, which if they came not to your hands, it is not our faults We have lately sent Commissioners, Men faithfull and approved, whom we hope you will treat as brethren.

For the Right Honourable the Lord Fleetwood, and the rest of the Officers of that part of the Army at London.

FINIS.

15 JY 64